

Millennial Star



Emigration Canyon

"Zion Stands With Hills Surrounded"

(See page 658)

**“....SEEK YE OUT OF THE
BEST BOOKS WORDS OF
WISDOM;” D. & C. 88 : 118**

**TEACHINGS OF THE
PROPHET JOSEPH SMITH**

Taken from his sermons and writings as they are found in the Documentary History and other publications written during the Prophet's ministry.

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Museum 1354

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.—John 10: 10

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THIS WEEK'S COVER—

THE cover of this week's STAR shows a view of Emigration Canyon, the pass through the mountains which was the door to Salt Lake Valley for the Mormon Pioneers. In the picture are the typical evergreen trees growing on the shorter more rounded elevations nearer the valley, which lead to the background of tall, rugged peaks, some standing up to heights of over 13,000 feet. The photographer was looking up the canyon, away from the valley, and the view is applicable to the whole Rocky Mountain area. From this point, looking the other way, Salt Lake Valley would be spread before the observer. (See page 658)

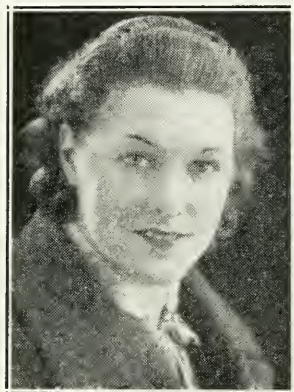
A Holiday In Salt Lake City

By LAURA DIMLER

(Irish District)

AT night the lights twinkled and glittered as if some fairy-land lay below. Faint in the distance a thin line of lights enclosed the city in a sweeping arc. To the right the sacred spires of the Temple, radiantly white, pointed majestically to heaven. About the Temple a blaze of many colours indicated the shopping and business district. Everywhere the lights beamed, a shining testimony to the presence of a host of busy people.

By day the scene was changed. Under the cloudless sky the great valley extended like a huge park surrounded by purple mountains. Only the Temple, the State Capital and a few lofty office buildings lifted their heads above the green expanse. Thousands of lovely homes lay hidden in the leafy seclusion of a myriad of tall trees. The Great Salt Lake, a shimmering strip, lay far in the background.



Laura Dimler

Night or day the view stirred my soul. I stood at the exact place where, not so many years ago, the Mormon Pioneers caught their first glimpse of the Great Salt Lake Valley. No pleasant landscape uplifted their weary hearts. Not a house, not a tree was to be seen, only a bare, dispiriting waste. So to me the scene was doubly impressive. It testified to the vision and foresight of great leaders, to the industry and faithfulness of a great people, and to the goodness of a

gracious Heavenly Father to His children.

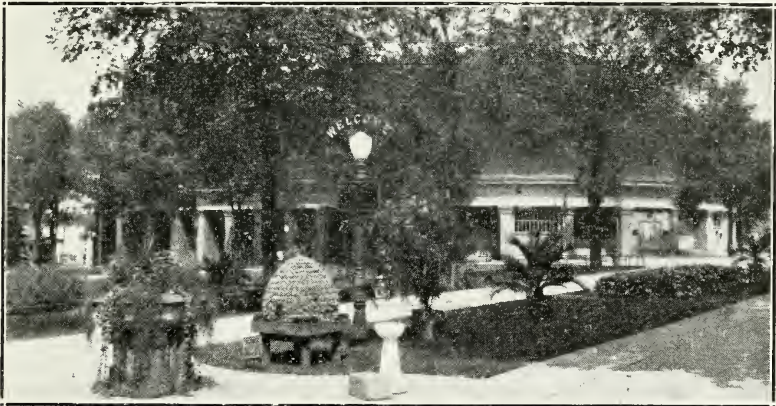
At this spot in the mouth of Emigration Canyon thousands of converts to the Church representing almost every nation, paused to view their promised land. The stream of emigrants pouring into the valley gave the canyon its name. Now good roads have replaced the precarious track beaten by the Pioneers and their ox-teams. As our car climbed easily along the road, tree-clad mountains towering steeply at each side, I began to appreciate something of the grim labour of those who had struggled over these rocky passes on foot, carrying all their possessions with them. I felt a great indebtedness to them that now, in August, 1938, I could share some of the fruits of their long years of toil.

I found Salt Lake City to be more pleasant and beautiful than I had imagined, its people more generous and hospitable. Every day brought kind offers to entertain me and show me the fascinating city. I met many British-born people, and

former missionaries who talked lovingly of "the old country." They anxiously desired me to convey their good wishes to old friends in Britain.

At Temple Square, in the heart of the city, I met President Joseph J. Cannon, still a missionary, directing the work among the thousands of tourists who flock there to see its many sacred and historic scenes. Here, tenderly preserved under a marble canopy, is the oldest house in Utah, a tiny one-roomed log cabin. While the Pioneer men and women themselves dwelt in such humble poverty, they raised to the Lord a magnificent Temple, its granite strength and grace an everlasting example of devotion and sacrifice. Temple Square's ten acres are full of memorials to the tragedies, the faith, triumph and greatness of Mormon history.

In the immense, acoustically perfect Tabernacle the tourists listened with admiration to a sublime rendition of "Come, Come, Ye Saints" on the mighty organ. As the golden notes pealed forth in powerful resonance my heart surged with pride that I was numbered among these people, who in the midst of adversity had produced that uplifting poem and stirring tune, this flourishing empire in the west, and the great missionary system that carries the good news of the restored Gospel to all men everywhere.



The Salt Lake Tabernacle

The Church Office Building, where I saw Presidents Heber J. Grant and J. Reuben Clark, Jr. and others of the General Authorities at work, is a structure of noble architecture, quite worthy of its distinguished occupants. The Sunday School, M.I.A., Genealogical Society, Relief Society, all have commodious, well-equipped offices from which the affairs of these far-flung organizations are planned and directed. Close at hand are the Lion House and the Bee Hive House, former residences of President Brigham Young, containing many fascinating relics of the past. Across the street is Zion's Co-operative Mercantile Institution, familiarly known as Z.C.M.I., founded by Brigham Young. It is claimed that it is America's

oldest department store. It is a splendid, modern establishment with many hundreds of employees. The Brigham Young monument, the Eagle Gate, the Seagull monument, the Hotel Utah and countless other interesting places are all within a stone's throw of the Temple. In this small vicinity I met at different times more than a score of recently returned British missionaries.

The city's beautiful edifices are not confined to one district. Dozens of ward chapels, built and paid for by the people themselves, are scattered throughout the city. In them I saw fine Sunday Schools with hundreds of scholars, heard mellow-toned pipe organs played.

The national, state and local government buildings of Salt Lake are quite in keeping with those of the Church. The State Capitol and University are superb structures surrounded by trim, well-kept grounds. The Post Office, the County Building, the schools and office buildings, the Roman Catholic



Utah State Capitol

Cathedral and the churches of many other religious denominations can be seen in the city. There are found there also many spacious parks and playgrounds where the people freely enjoy tennis, swimming, and other sports.

Nor do these things exhaust the list of beauty and convenience.

The city's straight, broad, tree-lined streets are full of stately homes, some large, some small, but all surrounded by lawns, and flowerbeds, all neat, attractive and modern. I found that an astonishingly large proportion of the people own their own homes.

That "Zion Stands With Hills Surrounded" is literally true. It is only a matter of minutes to drive from the centre of the city to one of the many lovely canyons. All are covered with verdant forests and through them flow sparkling streams. It was pleasant to escape from the heat of the day to one of these cool retreats, so similar in forestry and striking scenery, but each retaining a certain individuality that made them all seem different.

Visions of Salt Lake's broad avenues, its lovely homes, its hallowed Temple, and the faces of dear friends over there will linger in my mind for many days.

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

"WE FOLLOW THE ADMONITION OF PAUL"

PAUL, speaking of the qualities of charity, says, "Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. . . ." (I Cor. 13: 6-8) We cannot believe that Paul meant for us to believe or hope for everything whether it was good or bad. He must have meant to hope for that which is good and uplifting to the minds and spirits of the human family. Such principles were all that Paul taught, and reasoning in that light it must be that he would have us believe the testimony of righteous men concerning all good things, which are taught that we might add knowledge to our faith.

We are told by the ancient American Prophet, Moroni, "Ye receive no witness until after the trial of your faith." (Ether 12: 6) Faith and belief always come before knowledge. This has been exemplified from the days of Father Adam down to the present time. Adam was commanded to offer sacrifice. He believed, and acted upon that faith without knowing or asking the purpose or philosophy of such an ordinance. Knowledge came from the explanation which God sent by an angel saying, "This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth." (Moses 5: 7)

To show the fruits of faith and belief Paul was willing to endure all things, even the loss of life itself.

The same results have been truly manifest in the history of the Latter-day Saints: knowledge following the exercise of belief and faith on the one hand, and doubt and ignorance resulting from scepticism and unbelief on the other hand.

Two elders were once asked by an unbeliever how it was possible for a man to believe all things. The prompt reply was, "That's easy. We believe that a lie is a lie and the truth is the truth." It happens too often that when men are confronted with the testimony of our missionaries, they are so pre-occupied with slanderous falsehoods which they have read about the Latter-day Saints that they have no room in their minds for the principle of belief or faith to exist.

I once asked a man whose mind had been stuffed with bitter prejudice by reading slanderous and false assertions against the Church: "If you should find out by good, sound evidence that the Latter-day Saints were a better people than you thought they were, would you be glad to find that out, or would you be sorrowful, and still hope they were as bad as you thought?" He hardly knew what to say, as he had never thought of it before in that way.

". . . We follow the admonition of Paul, We believe all things, we hope all things, we have endured many things and hope to be able to endure all things." (Art. of Faith, 13)

The Soul's Fire

By JEREMIAH STOKES

“AND what about father and mother?” Emily asked. “They were well when we left them, but greatly worried about you,” replied her sister.

“And you, Emily, how have you managed?” Joshua inquired.

“I'm almost afraid to tell you, Joshua, it's so dreadful. We've had a most terrible time. They killed the Prophet and

his brother, Hyrum, and shot Apostle Taylor several times. There are so many bitter apostates at work, and so much confusion over a successor to Joseph that the Saints are bewildered and disheartened. They fear the outcome for the Church. I really wish you had delayed your coming until things were settled, one way or the other.”

Their conversation was interrupted by sisters of the Relief Society, who were directing the newcomers to private homes in which they were to receive immediate hospitality.

It was common knowledge among the Saints that several of the Church leaders were still on missions, not having had time to return to Nauvoo since the Prophet's death. Among these was Brigham Young, president of the Twelve Apostles.

Sidney Rigdon, who, because of disaffection, prior to the Prophet's death, had

established his residence in Pennsylvania, where he was living at the time of the martyrdom, was now back in the city, organizing forces that would make him the guardian for the Church. His main supporter was William Marks, a Church man of considerable prominence, and these two ambitious men were wielding great influence among the people.

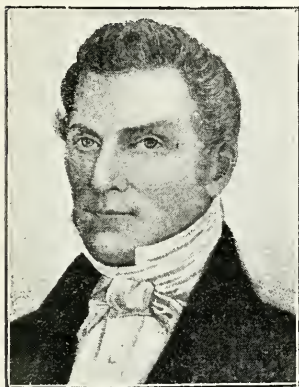
The question of a successor to the Prophet had been little discussed during his life time; for it was not anticipated that he would be cut off at thirty-nine, in the prime of vigorous manhood.

Rigdon and Marks had already held several public meetings to advance their cause, and another big gathering of the Saints

Begin the Story Here

PERSECUTION in the United States followed Joseph Smith and his people through several states, and was climaxed by the death of the Prophet at the hands of a mob. Despite the difficulties, however, missionaries were continually being sent out, both in the surrounding districts and to Great Britain. Ann Northrop, an English woman, hears the Gospel, is impressed by its message, and is baptized, despite opposition from her prejudiced husband, Roger. Finally Roger leaves her, determined not to return until she gives up her new faith, and her parents also refuse to have anything to do with her. She goes to America with the Harringtons, friends who are also recent converts, leaving her two older children behind, hoping to be able to send for them later. The group reaches Nauvoo, and are met by Emily, a sister of Mrs. Harrington. A joyous reunion follows.

was scheduled for a few days hence. Before the day for this meeting arrived, Brigham Young and several other Apostles came from their missions. They found the Saints discouraged, heartsick, and bewildered, because of the loss of their leader, and because of the sorrowful outlook for the future. All of their past trials, persecutions, mobbings, and loss of property and life arose like great mountains before them when beset with these new dangers, fears, and obstacles.



Hyrum Smith

It was a terrifying crisis, one that threatened to destroy the Church organization of forty thousand souls, whose implicit faith in its founder and his teachings had impelled them to sacrifice everything for its success.

There was none among the Saints who was more deeply distressed over this alarming state of affairs, and who felt the tension and gravity of the situation more keenly than did Ann Shipley Northrop. She had

staked her all upon her faith in the Church. Through it she believed her hopes for security, happiness and the compensation for her sacrifices would come. With a prayer in her heart for light, she and all the faithful, including the Harringtons and their sister, Emily Enniss, gathered with the Saints to hear Brigham Young and the Twelve Apostles, who had just returned from their missions, expound their views on the matter of leadership. These men, she had been informed, had been in perfect accord with the Prophet. They had never been disaffected; and they had been active in the service of the ministry constantly since their conversion. On the other hand, Sidney Rigdon had been out of harmony with the Prophet for a long time. It was known that he had been in sympathy with certain antagonists to the cause; that he had left the body of the Church; that he had lived apart from the Saints for many months.

"It seems to me, Uncle Joshua," she reasoned, in discussing the situation with the Harringtons, "that if faithfulness, service in the work, and loyalty to the Prophet have any bearing upon the question of fitness for the place, the selection should be made from among the faithful men rather than from among those whose records show a lack of faith and sincerity in the cause."

"It seems so to me, Ann," Joshua agreed, "and I am frank to say that if a man is chosen outside the ranks of those who have stood by the Prophet without disaffection from the beginning, I shall feel that the selection is wrong, and that we all have been deceived in our interpretation of the urge we felt, when we joined the Church to gather with this people."

When the assembly came to order, Ann watched every movement of the man who presided.

(Continued on page 667)

THURSDAY, OCTOBER 20, 1938

EDITORIAL

Liquor And Tobacco

THE power, influence and authority of the Church are united in an effort to decrease the use of liquor and tobacco. "Verily thus saith the Lord unto you," the revelation records, in consequence of evils which will exist in the hearts of conspiring men in these last days, "I have warned you, and have forewarned you, by giving you this Word of Wisdom by revelation showing forth the order and will of God." It says strong drinks are not good for man, that tobacco is not for the body, that tobacco is not good for man.

It has been said that if the Mormons or any other group will live strictly in accordance with the provisions of the Word of Wisdom, they will produce a people stronger physically, stronger mentally and stronger morally than the world thus far has known. Because its aim is to produce men and women as nearly perfect as is possible, the Church has always stood and it will always continue to stand for the non-use of liquor and the non-use of tobacco.

Scientific investigations have demonstrated that alcohol is not a desirable food nor is it a stimulant as was formerly thought. Alcohol is a poison, it is a narcotic. Its effect is much the same as that of ether or chloroform.

Rising Vote of Five Thousand

AS an indication of the effect, earnestness and magnitude of the efforts being put forth by the members of the Church to decrease the use of liquor and tobacco, attention might be drawn to the action taken by 5,000 enthusiastic Church workers assembled in the Tabernacle in Salt Lake City during the June conference of the young people of the Church. President Grant and many others of the General Church Authorities were in attendance when an impressive, rising vote was taken in support of the following:

"Thankful to the Lord for His kindness in revealing the Word of Wisdom to the Prophet Joseph Smith for the benefit of this people,

"Grateful to the generation that is past and to older members of the Church for the splendid tradition of sobriety they have created, of which the world is now taking note,

Call to Priesthood and Auxilliaries

"A PPECIATIVE of the tireless efforts of President Grant and his associates, the General Authorities, in teaching us to obey this word of the Lord and of their present call on the Priesthood and auxilliaries to bring about among us the non-use of alcohol and tobacco,

"We, the officers and members of the Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints, in annual conference assembled, consider it a privilege and a duty to declare our feelings and our intentions in this serious matter.

Conspiracy Against Youth

"**W**E believe that the alluring advertisements of tobacco, in many cases amounting to moral if not legal misrepresentation, by which the manufacturers of this damaging narcotic have so widely extended its sale, is a conspiracy against our most precious possession, youth.

"We believe that the alarming increase since the repeal of prohibition in the consumption of alcoholic beverages, with their ancient evils of disease, poverty, crime and insanity and their present frightful effect on daily traffic, is also due in very large measure to the same potent influence, advertising.

Youth Pledges Earnest Support

"**W**E believe it is not fair for the sake of gain, to play upon the susceptibilities of youth by constantly repeated enticements, nor to make boys and girls feel that they will live happier and fuller lives if they use these hurtful things.

"Guided by the above statements and consistent with the tradition of the Mutual Improvement Associations, we declare that in earnest support of the programme of the Church we pledge ourselves:

"That we will gladly teach the Word of Wisdom as a divinely revealed law of health:

False and Persuasive Advertising

"**T**HAT we will cheerfully act on ward or stake committees as we may be called, or work under their direction in carrying information to homes and in making friendly contact with individuals:

"And that we will strive to diminish the use of alcoholic beverages and tobacco by doing all that lies in our power to curb the false and persuasive advertising of these poisonous and habit-forming drugs, the baleful and alluring publicity that is now deluging the country."

Reducing Chances of Success

WHEN the masses of the people by experience and by study actually come to know the truth about these narcotics with the same certainty that they know the earth to be round and that vaccination prevents smallpox, then will the use of tobacco and alcohol not only be avoided, but their use may be prohibited with the same intensity and unanimity that the use of morphine is prohibited. The wise, the good, the ambitious, the educated people of the world will surely be too much interested in efficiency to have their own and their children's chances of success reduced by the use of these narcotics—alcohol and tobacco.—RICHARD R. LYMAN

There Is No Reason . . .

WHY you can't win a prize in the STAR Christmas Poetry and Prose contest. Have you seen a list of the awards that are going to the winners? That



big, new book in great demand throughout the Church, "Teachings of the Prophet Joseph Smith," is the first prize in both poetry and prose divisions, but if you happen to miss that you still have a chance for a copy of "Testimonies of the Divinity of the Church of Jesus Christ of

Latter-day Saints, by its Leaders," or "A Century of Mormonism in Great Britain," besides the six-month subscriptions to the STAR that are being offered. You won't have to do a lot of writing—not more than 24 lines of poetry, or 1,000 words in your story—and you can write on any phase of the subject of Christmas. If you are a reader of the STAR and have your entry—typewritten, or scribed legibly in ink, on one side of the paper—in the post by midnight, November 30th, you have a chance of receiving one of these many prizes, more than have ever been offered before. Prize winners in each division will have their contributions published in the Christmas issue of the STAR which will appear on December 22nd. Now is the time to make preparations to write the winning entry. Send all contributions to the Contest Editor, 5 Gordon Square, London, W.C.1.

NOTTINGHAM DISTRICT CONFERENCE

THE Mormon concept of Deity was discussed by President Hugh B. Brown at the evening session of Nottingham District conference, held in the Co-operative Hall, Leicester, Sunday, October 16th. Other speakers were Sister Marie Waldram, lady missionary, Supervising Elder Orlando S. McBride, Supervising Elder M. Warner Murphy of Manchester District, and Elders Scott R. Clawson, George E. Brown, and H. Hooper Mortensen. Brother Alfred E. Higgins of the district presidency conducted the meeting, which was attended by 280 people, 90 of whom were non-members. Musical numbers were given by the Millennial Chorus and the Leicester Branch Choir.

Musical numbers were also given by the Chorus and the Choir at the afternoon service. Speakers were Sister Zina Card Brown, consulting adviser for the women's auxiliaries, Brother Samuel Pears, and Elders Louis C. Larsen, Robert G. Hodson, G. LaMont Richards, Ross F. Layton and John E. Gillespie, Jr. Brother Higgins was in charge of the service.

Elder McBride conducted the morning service, at which the following were speakers: Elders Mark Hammond, Fred A. Hopkins and Dean E. Smith, and Sisters Harriet Chamberlain and Marjorie Smith, lady missionaries. The Millennial Chorus provided the musical numbers.

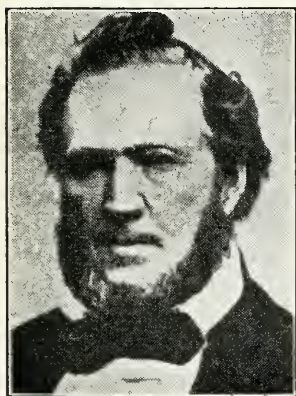
THE SOUL'S FIRE

(Continued from page 663)

When he arose to speak, Uncle Joshua touched her arm and whispered, "That's Brigham Young, Ann. He is the president of the Twelve Apostles."

Steadfastly she fixed her eyes upon him and listened with rapt attention. He stood before her with a poise and a dignity that she had never seen before. For a moment she studied him. His personality impressed her. The expression on his face inspired confidence. His broad, high forehead denoted great intelligence, his straight, well-formed nose, his square cut chin, and his firm set mouth stood for courage, will power, executive ability, strength of character and all of the other qualities that make for great leadership. She did not fail to note his eyes, large, sincere, kindly and piercing, with a searching vision such as only great men possess.

His first words gave her a serene sense of security, and as he proceeded to present his thoughts upon the great question of a leader for the Church, she felt a power in his voice that warmed the innermost recesses of her soul and drove from her heart every shadow of doubt and every vestige of fear. She was unconscious of the fact that the entire audience felt as she did; neither did she realize that over the whole assembly a spirit of peace, unity, and intelligence in understanding had entered every heart, and had rekindled the flame of faith, in preparation for heavier burdens yet to be borne and mightier deeds still to be accomplished.



Brigham Young

As Ann sat entranced, with the feeling of encouragement and exaltation that had come to her, as she looked upon and listened to the man who stood before the audience, she became conscious of the fact that his voice had changed. Then, before her very eyes, she saw his features and his form fade away, and return again in the image of the prophet whose picture she well knew and whose name she had grown to love and to revere. She was amazed at the miraculous manifestation she beheld, and sat enraptured with her eyes transfixed upon the vision that appeared before her.

"What is this strange thing I see?" she thought. "Can I be mistaken? Am I deceived? What does it mean?"

And as she reasoned with herself and listened to the words of the speaker, she was thrilled with the penetrating power of the voice of the Prophet, as he appeared before her, when he declared:

"The authority and power of presidency is with the apostles. Upon their heads have been conferred all the keys and powers belonging to the apostleship. I have laid the foundation, and

the Twelve must build upon it, for upon their shoulders the kingdom rests."

Before the last sound of the speaker's voice had died away, Ann, simultaneously with the thousands who were present, exclaimed in a whisper, "That's the Prophet Joseph before us."

And then the form of the Prophet faded away and Brigham Young stood before the people. And once more he began to speak.

"Do you want Brother Rigdon to stand forward as your leader, as your guide, and your—"

He did not finish his question for he was interrupted by Sidney Rigdon, who touched his arm and asked for recognition. What he wished to say was spoken in a whisper.

Having heard the message the President resumed his statement.

"Brother Rigdon wishes me to place the question in another form," he explained, "and so I will. Does the Church want, and is it your desire to sustain the Twelve as the First Presidency of this people? Those in favour may show it by the up-lifted hand."

"The vote seems to be unanimous," the speaker announced, "but let us see the hands of any who are opposed."

Brigham Young paused for a moment and looked for a sign of opposition.

"There is not a single negative vote," he said, "and the Twelve are sustained as the guiding quorum of the Church. There is a mighty work before this people yet to be accomplished; but if we are united, put our trust in the promises of the Almighty, and co-operate, one with the other, in following our leaders, we, in spite of all opposition and the heaviness of our burdens, shall work out our destiny and establish ourselves in our proper place among the peoples of the earth."

Now that the question of a successor to the Prophet had been settled, Brigham Young, with the united aid of the Apostles, set about to bring harmony out of chaos and to build upon the foundation that Joseph had laid, for the progress of the Church.

The few disaffected members, such as Rigdon and Marks, who persisted in spreading dissension, were tried for their fellowship and publicly excommunicated by the body of the Saints.

Priesthood quorums were built up by the addition of new members, and missionary work was greatly extended in the United States and Europe. Work on the temple was resumed. New settlements were established, and the Saints, both in the States and in Europe, continued to gather in the city of Zion.

Under the wise direction of its new leader, the Church started upon a period of greater progress and prosperity than it had hitherto known.

Nauvoo, the city beautiful, extended her borders and flung wide her gates, to make room for greater numbers, who came from the north and the south, from the east, and from across the sea to dwell in Zion.

(To be continued next week)

Of Current Interest

6939 may look like anything but a date to most people, but that is the year in which an 800 pound "envelope" is scheduled to be "delivered."



Containing a message for the people expected to be on the earth 5,000 years hence, a capsule 7 feet 6 inches long and 8 inches in diameter will be buried 50 feet underground at the 1939 world's fair. It will contain a tangible record of living conditions of the present age, and also messages from various Nobel prize winners, among them Dr. Albert Einstein, the world-famous physicist. The exact location of the projectile-shaped tube in degrees, minutes, and seconds of both longitude and latitude will be widely published. With this information scientists claim that a competent workman could locate a buried shilling without great difficulty. Some indication of the time that will elapse can be shown by the fact that the Sphinx of Egypt is about 5,000 years old.

COMPARATIVE speeds of various leading sports show an interesting variation. It takes a fast cricket



bowler to send the ball down the pitch at 80 miles an hour. A ping-pong ball seldom reaches a speed of more than 50 miles per hour, but that is very fast when the total size of the playing area is considered. First class tennis players often send the ball to the opposite court at 150 miles per hour. The golf ball leaves the club of the average player at over 120 miles per hour. It is interesting to note that the slope on the face of the club causes the golf ball to revolve backwards at about 5,000 revolutions per minute.

BLIND FLYING, the guiding of an aeroplane by instruments alone, is expected to be greatly simplified by a radio compass invented by a California aeronautical engineer. The compass gives an exact indication of the direction from which radio waves are coming, enabling the pilot to steer straight



for the field from any direction. This new device is more accurate than any similar indicator, or groups of them, and will eliminate many of the dials found on the instrument boards of present-day planes. The compass can also be of invaluable aid in landing "blind." With the necessary equipment at the landing field, constant indication is given of the distance of the plane from the ground.

DRINKING cost the people of Great Britain the sum of £259,387,000 for the year of 1937, according to Mr. George B. Wilson, who has compiled the "drink bill" for the past 28 years. This amount is greater than the total income tax paid to the Nation each year, exceeds the estimated value of Britain's agricultural produce, and is far above the annual sum paid for coal.



Mr. Wilson further showed that the average drinking working-man works more than one-tenth of his time in paying for his alcohol. Indications point toward fully as large a "bill" for 1938.

AUSTRALIA, due to an almost phenomenal increase during the past ten years, now ranks fifth in the countries of the world in air-route

mileage. There are now 250,000 miles of air lines running to daily schedules. Ten years ago the total miles flown in a year were 400,000 with 1,000 passengers registered. One hundred thousand passengers now fly 10,000,000 miles annually. A unique feature of Australian aviation is that the great predominance of its commercial aviation is unsupported by government subsidies.

MAYFLOWER II, named in honour of the famed Pilgrim ship which reached the shores of America in 1620, will carry 1,000 representative British youths to the 1939 New York World Fair, if a scheme recently launched in London proves practical. The Three-Fold Club, founded for the purpose of uniting the youth of "freedom loving countries," is hoping to send a group representative of the various cross-

sections of industry and the professions. Already the plan has attracted religious, political and educational leaders of both countries, and the citizens of Hull, Yorkshire, have promised to select six young people, and pay their expenses.

COURSES are now open at the University of Chicago, in the U.S.A., for "students" from the age of two years and up. A nursery school started in 1916 by several professors' wives now has its administration handled by the University educational experts, and with this set-up a child could study at this campus from the age of two years to finishing a course in one of the various professional schools. If by the time he had decided that he really liked the school, he could no doubt gain a position on the faculty and devote the remainder of his life to his college.

LIVERPOOL DISTRICT CONFERENCE SCHEDULED

BURNLEY Branch Chapel, 1 Liverpool Road, Rosegrove, Burnley, will be the meeting place of the autumn Liverpool District conference, to be held next Sunday, October 23rd. Meetings will convene at 10.30 a.m. and 2.00 and 6.15 p.m. President Hugh B. Brown will be in attendance.

From the Mission Field

Arrivals and Assignments—

The following travelling missionaries to labour in the British Mission arrived from the Czechoslovakian Mission, Monday, October 10th, and were assigned as follows:

Elders Howard L. Risenmay (Shelley, Idaho) and Reed R. Allen (Hyrum, Utah) to Birmingham District; Elders Milton C. Madsen (Idaho Falls, Idaho) and Rulon D. Orton (St. George, Utah) to Norwich District; Elder Rulon S. Payne (Heyburn, Idaho) to Hull District; Elder Robert E. Lee (Idaho Falls, Idaho) to the Millennium Chorus; Elder Willis R. Dees (Duncan, Arizona) to Liverpool District; and Elder Verdell R. Bishop (Delta, Utah) to Manchester District.

Appointments—

Elder A. Lucian Lewis was appointed supervising elder of Bir-

mingham District on Friday, October 14th.

Elder M. Warner Murphy was appointed supervising elder of Manchester District on Friday, October 14th.

Doings in the Districts—

LEEDS—The harvest thanksgiving service was combined with the Relief Society conference in Leeds Branch on Sunday, October 9th, with Sister Florence Butterfield, Relief Society president, conducting. A service of song was presented by a chorus of Relief Society members, with Sister Nancy Tenney as reader and Sister Sarah Laycock, soloist. Speakers were Brother John W. Bradbury and Elder Norman J. Welker.

On Monday evening, October 10th, the Relief Society sponsored a so-

cial. The group engaged in various social activities, and the festival produce was distributed.

Bradford Branch held its harvest thanksgiving service on Sunday, October 9th, a display of produce being arranged by Sisters Marie Dobson, Phyllis Stocks and Hilda Firth. Sister Clara Evans, Relief Society president, directed the Relief Society chorus in a group of songs which comprised the programme for the evening. The following evening, Monday, October 10th, a social was sponsored, and a gift of fruit given to each one present.

On Sunday, October 3rd, Sister Clara Evans addressed a Bible class at Pudsey Methodist Church. Her subject was "What is man, that Thou art mindful of him?" Several other talks have been given by Relief Society members recently, namely, Sisters Lily Brooker, Mary Tidswell and Elsie B. Carruthers.

LONDON—A baptismal service was held recently in Letchworth Branch, and the following were baptized: Thelma Pateman was baptized by Brother Frederick E. Simmonds and Ivan Hadley Armstrong was baptized by Brother Frank M. Armstrong. A confirmation service was held in the evening, with Sister Pateman being confirmed by Brother Simmonds and Brother Armstrong being confirmed by Elder Rodney W. Tew.

A farewell social for Brother John W. Perry, who recently moved to Upwood, Wiltshire, was held in Letchworth Branch Hall recently. A variety of games, songs, and individual contributions, with Brother Frank Armstrong as master of ceremonies, constituted the evening's programme.

Fifty members and friends attended an M.I.A. social held in St. Albans Branch Hall on Tuesday, October 11th. A banquet table was set in the centre of the room decorated with gold and green, which was surrounded by those in attendance. Brother James R. Cunningham addressed the group. Community singing was led by Elder A. Ferron Forsgren, which was followed by a recitation by Brother William J. Jolliffe, Jr., who also gave a song later in the programme.

Games were directed by Elder Max H. Duffin, followed by a vocal duet by Elder Forsgren and Elder Thornton Y. Booth. Group dancing concluded the programme. Sister Elsie K. Osborn, president of the Y.W. M.I.A., was in charge of the social, and was assisted with the refreshments by Sister Irene Gillings, Mrs. May Farmer, and Elder Duffin.

LIVERPOOL—The harvest thanksgiving service of Wigan Branch was held on Sunday, October 9th. At the afternoon meeting addresses were given by Brothers Joseph Heyes, John Heyes, and Frank Brindle, and Sister Elsie Rickard. A poem was read by Sister Joan Brindle, and Sister Frances Rickard sang a solo.

At the evening service Elders Thomas E. Stolworthy and Donald S. Griffin, and Brother Horace E. Heyes were the speakers. Margaret Wilson, of the Wigan Salvation Army gave two vocal solos. Following the service, the produce on display was auctioned by Brother William Worrall, and the proceeds, along with special donations, were given for the aid of the Wigan infirmary. More than sixty people were in attendance.

MANCHESTER—At a recent social the following Bee-Hive girls were presented with emblems by Sister Emma Wynn, district supervisor, on the completion of their ranks: Sister Ivie Buckley was given the rank of Keeper of the Bees; and Sisters Joan Buckley and Edith Butterworth, that of Builders in the hive.

The harvest thanksgiving service was held in Rochdale Branch recently. The flowers and fruit displayed were afterwards distributed to the sick.

A social was sponsored by the Rochdale Branch Relief Society on Saturday, October 1st. Competitions were held and games played under the supervision of Brother Norman Woodhead. A promenade supper was served, and dancing, with Sister Elizabeth Buckley at the piano, concluded the evening's activities.

NORWICH—Lowestoft Branch held its harvest thanksgiving service recently. The following evening

Branch President Sidney W. Coleby sold the produce, and the proceeds were given to the building fund.

A concert was held in Lowestoft Chapel preceding District Conference, on Saturday, October 1st, with Elder Francis A. Patterson in charge. The following programme was presented: vocal solo, Brother Albert Cole; women's quartet, Sisters Gertrude Belton, Hilda Cook, Mary Adams and Violet Coleby; piano solos, Miss Doris M. Nobbs; vocal and accordion solo, Sister Mildred Jennis; vocal solo, Mrs. Lily Stewart; and a drama with Sister May Cornish, Elder Scott R. Clawson, Miss Rose Larter, and Brothers William Sansom and Douglas Coleby taking part.

NOTTINGHAM — The Nottingham Branch was entertained in the home of Sister Rhoda Tinson recently, at a supper held for the benefit of the redecoration fund. Games, contests and community singing rounded out the programme.

The reorganized district presidency was set apart and sustained at the Nottingham District conference held Sunday, October 16th. The officers are: Supervising Elder Orlando S. McBride, president, with Brothers George E. Gent and A. Edward Higgins, counsellors, and Brother Joseph Hayes, clerk. The

released officers are Brothers Samuel Pears, Thomas Wright and Joseph Orton, Jr., Brother Hayes retaining his position.

SCOTTISH—Elder A. Fred Horlacher was honoured at a farewell social held in the Gorgie War Memorial Hall in Edinburgh, Scotland, on Saturday, October 1st. Eighty members and friends from Glasgow and Edinburgh Branches were in attendance. Each of the branches presented a one act play, with Elder George E. Brown directing the cast from Edinburgh, and Supervising Elder Paul L. Badger having charge of the Glasgow production. Musical numbers were given by the Edinburgh Women's Chorus and by Sisters Mina Thompson and Ethyl Scott of Glasgow.

SHEFFIELD—A farewell social for Sister Rose B. Bailey, who is leaving Sheffield to make her home in America, was given on Thursday, October 6th, at the home of District President George H. Bailey. A programme of music and readings was presented, with the Gleaner Chorus singing a special item. Sister Bailey was presented with a gold wrist watch as a token of esteem from members and friends of the branch.

DEATHS

MILLS—Sister Charlotte Harriet Mills, 67, of Brighton, died on Tuesday, October 4th, at her home. A short service was held at the family residence on Monday, October 10th, conducted by Branch President Edmund W. Wheatley, with Elder A. Ferron Forsgren and Sister Olive A. Skelcher, Relief Society president, speakers. She was buried in the Brighton and Preston Cemetery, Elder Thornton Y. Booth dedicating the grave.

TOWNSEND — Brother Titus Townsend of Hyde Branch died on Tuesday, October 4th. Elder Glen L. Allan conducted a home service with addresses being given by Brother Albert Woodruff, president of Hyde Branch, and Elder Lowell M.

Durham. Chapel and graveside services were conducted by Elder Clifford Bagley, Elder Mark P. Lyman speaking at the chapel and President Woodruff dedicating the grave.

LOADS—Brother James Loads, 91, of North Walsham, passed away on Sunday, October 2nd. The funeral was held on Wednesday, October 5th, with Supervising Elder E. Le Verl Barrett conducting. Elders Barrett and Irwin Foster were speakers, and Elder Richard P. Smoot gave a scriptural reading. The grave was dedicated by Elder Lyle M. Ward. Brother Loads had been a member of the Church for more than 35 years at the time of his death.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varieg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

§—6.15 p.m.

*—6.00 p.m

†—7.00 p.m.

‡—2.30 p.m.

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